grains of rice in the hole and covers them with earth, saying: "There is your food. Go into the earth." After this he dances at the tomb.

A charm which protects from bitings of scorpions is made by taking inner leaves from the uncurled center of the pandanus, small peppers and the roots of *singkamis*, a sort of grass. These are ground together on a stone and a little of the material rubbed into incisions on the palm of the hand and the tongue. A single inoculation gives immunity for life. The person can even pick up scorpions with impunity if he spits on them first.

It has already been said that the Tanala *ombiasy* are not averse to experiments, and they will invent new charm compounds to meet new circumstances. They even go a step further and test the efficacy of their charms before selling them, or at least claim to do so. If the charm is an *ody hasy* (charm against gunshot wounds) the *ombiasy* will hang it up in front of a *lamba* ("cloth mantle") and fire at it from a distance of ten or twelve feet. If it has been made properly, the *lamba* will be uninjured and the bullet will be found lying on the ground flattened, as though it had struck a rock. If the charm is an *ody ondry* (cattle *ody* protecting herdsmen and bull baiters) the *ombiasy* puts it on and tries its efficacy by thrusting against his thigh an ox horn which has been made as sharp as possible. If the charm is good, the horn cannot pierce his skin.

Every charm has its associated *fady*, a taboo or prohibition, which must be learned by the maker as a part of the formula, and which is told to the purchaser. Apparently it is not necessary for the maker to observe this *fady* himself, except while actually engaged in the manufacture of the charm, but the person using the charm must observe it consistently or the charm will immediately lose its virtue. The *fady* for *ody vavy* (charms to obtain children) are most numerous. It is forbidden for a woman wearing one to eat food directly from the pot, to lend her mat or *lamba* to another person, or for anyone to see them. She is forbidden to run races, or to poke her finger into a child's cheek to make it laugh. It is also forbidden for anyone to stop a woman wearing such a charm by standing in front of her with both arms held out sidewise. At the time a woman assumes an *ody vavy* she announces these *fady* to everyone in the village and a person who breaks or causes her to break one of them will be called before the village assembly, reprimanded and, if it was done maliciously, fined.

The *ody hasy* has as a *fady* the pointing of a bamboo water bottle toward the door of the owner's house, unless water is being poured

487 The darts are made from spikelets of bamboo, the smaller species being preferred because of their greater hardness. The shaft is about ¼ inch in diameter and 10 to 11 inches long, tapering to a plain needle point. The feathering covers 2 to 2½ inches at the upper end (Fig. 24, c1). It is made of fluff obtained from the bell-shape seed heads of a small purple flower, one of the Cichoriaceae. When the shaft is ready for feathering, the maker takes a slender filament of raffia and ties one end of it to the top of the dart, holding the other between his toes. He takes a seed head, splits the calyx with his thumb nail, and holds it against the shaft. He turns the shaft slowly, winding the filament around it in a descending spiral and at the same time presses the fluff out of the head with his thumb. The filament catches the fluff and binds it firmly to the shaft. Lastly, the filament is wrapped around the shaft two or three times below the feathering, and tied. A single seed head will feather three to six darts, about ½ inch and new seed heads are fed in as needed. The feathering requires only ten seconds and the complete dart can be made in less than a minute.

There has been some question as to whether poisoned blow-gun darts have ever been employed in Madagascar. Attempts to increase the efficacy of the weapon are almost universal, but most of the substances used are not actually poisonous. The Sakalava use the blow-gun in war to shoot charmed pieces of bone and pellets of earth from tombs against the enemy, both of these being powerful evil charms. The people of the east coast soak the darts designed for bird hunting in lemon juice, believing that it irritates the wound. In several groups there are charms for both the gun and the darts and the latter are sometimes smeared with magical preparations.

278 911 I am convinced that the Tanala Menabe use a genuine poison on their darts. The tribes who have fought against them certainly believe so, and I have myself seen lemurs which had been killed by small and apparently superficial wounds. The natives are rather reticent in regard to it, but the following formula for making it was obtained from a man of the Zafindiamanana gens:

Take scorpions, wasps, ants of a large, solitary species having a very poisonous sting, small black water beetles, the end of a cock's bill, a bit of cloth from the packing of a piston bellows and the heart wood of the *hiaka* tree, a species of ebony, and grind them to a paste. I suspect that the insects, at least, must be added in a fixed number for each variety, but the informant was unwilling or unable to tell. Apparently no charm is recited at any stage of the work. The insects

are selected for their poisonous qualities, but the other ingredients are considered magical. The cook's bill gives the dart sure direction and force, like a cork parking, the rag from the piston hollows increases the force of the air, and the hinke wood, which is dark red, will cause the animal to bleed to the last drop.

The poison is made into a cake. Just before shooting a little of it is smeared on the head of the dart and a pinch put on the shooter's tongue. The Tanala say that this poison will kill a large boar in four or five minutes and that it does not injure the flesh. It is possible to eat even the parts immediately about the wound. I suspect that the active principle in the poison comes from the hinke wood, or from some compound which it forms with the insect poisons, for the area within which effective blow-gun poison is known seems to correspond closely with the natural range of this tree.

In addition to the actual poison just described, there is a belief in magical poisons. One informant told me that if a blow-gun was rubbed with the juice of a certain plant all arrows shot from it would be poisonous. Another spoke of a medicine made from a certain root which was so deadly that if it was placed under a house everyone inside would suffer from stomach ache. The hunter inoculated himself with this by rubbing a little of it into a cut in his lower lip and thereafter all darts he shot would be poisonous.

The darts are carried in quivers of wood or bamboo with tight-fitting wooden covers to protect them from the constant rain (Fig. 24, c). Their maximum effective range is 50 to 60 yards.

The bow seems to have been known to all the Madagascar tribes, but the Taimohety, in the northern part of the central plateau, were the only ones who used it in war. It is said to have been their main arm. Elsewhere it was little more than a toy and was rarely used by adults. The only Tanala bow seen was a toy (Fig. 28, b), but it is said that large boys formerly used them for hunting. The hunting bows were about 3 feet long and roughly made. The arrows were about 2 feet long and unfeathered. They were usually simply whittled to a point, but one informant had heard of iron arrowheads, made from bits of thin metal with a rocket for the shaft.

WARFARE

The Tanala were not lacking in courage or fighting ability, as is proved by their long and successful resistance to the Hova empire, but they were one of the least warlike tribes in Madagascar. A mélange of defeated gentes, numerically weak and politically divided,

[218] 11. *Tandrake asoo-drahalahy ny hanin'any.* "One does not eat the liver of a landrake [hedgehog] which his brother has caught."

12. *Vadin-drahalahy ny masoro-mianay.* "Your brother's wife does not follow you in the way [into field]."

13. *Hindrany mamana ny endro hantsy ny mamat'ny hanna.* "It is better to have a good destiny than to be handsome."

14. *Ny fanahy manderi-dava; ny mamidi'ao ny ny tompony.* "The spirits are like your loin-cloth; good or bad it still encircles you."

[219] 15. *Varom-potsy ny mianin'aondy.* "White herons do not go far from the cattle." White herons are always to be seen about a cattle herd, catching the insects they frighten up from the grass.

16. *Ny fanahy ratsy hidin'ny hoary, ary ny fanahy aza raiz handy ny hamany.* "The wicked shut their doors to those who would enter, but an honest man's door is open to all the world," i.e., he has nothing to conceal.

17. *Valoma ny mandoro hanondry, ary mikafo ny mandoro ratsy.* "Saying 'Farewell' does not prevent one from sleeping in the village, nor does carrying food prevent one from taking a meal with a relative."

18. *Hindrany miarakandro arondy raiz hantra ny miandrin'ahi fahe.* "Better to guard a hundred cattle than to watch ten men."

[220] 19. *Sakarina natao ody nana mafy fanafody hamitrapoina.* "Like ginger used as a medicine for the teeth. It both does good and tastes good."

20. *Ny ahinky ny ihavana.* "With suspicion there is no friendship."

21. *Tsiravan-ky raindrian-ay ny kai mamatsara ay.* "The hammer and anvil; two friends who help each other."

22. *Hamanan'dambo ny ririn ambon raiky.* "One dog cannot put many wild boar to flight."

23. *Hazo tokana ny who ala.* "One tree does not make a forest."

24. *Tendro tokana ny mahafay hao.* "One finger cannot catch a louse."

25. *Kihoty miray miarakandro: ny maty iraiankoma, ny velo iraian miarakandro.* "Be like orphans guarding cattle. If one dies they eat it in common and they all watch the survivors."

26. *Mpiaady ny mifamara ady no farany.* "Husband and wife are never through scolding each other."